

stomach of the ox. He places a little on a sherd ; when this is dry he burns It and calls on the spirits to smell the incense. After the meat has been left for a certain time it is taken out and cooked, and eaten by the men near the cattle kraal in public. . . . If the trouble does not vanish after this ceremony the people get angry and say to the spirits, ' When have we ceased to kill cattle for you, and when have we ever refused to praise you by your praise-names ? Why, then, do you treat us so shabbily ? If you do not behave better we shall utterly forget your names, and then what will you do when there is no one to praise you ? You will have to go and live on grasshoppers. If you do not mend your ways we shall forget you. What use is it that we kill oxen for you and praise you ? You do not give us rain or crops, or cause our cattle to bear well ; you show no gratitude in return for all we do for you. We shall utterly disown you. We shall tell the people that, as for us, we have no ancestral spirits, and this will be to your shame. We are disgusted with you / " / Thus the sweet savour of beef and beer does not suffice to content Caffre ghosts ; they share the love of praise and flattery with many gods of higher rank.

Among the Basutos, an important Bantu people of South Africa, " each family is supposed to be under the direct influence and protection of its ancestors ; but the tribe, taken as a whole, acknowledges for its national the ancestors of the reigning sovereign. Thus, the Basutos address their prayers to Monaheng and Motlumi, from whom their chiefs are descended. The Baharutsis and

the  
Barolongs invoke Tobege and his wife **Mampa**.  
Mampa  
makes known the will of her husband, announcing  
each of  
her revelations by these words, <sup>c</sup> *O re ! O re !*  
'He has  
said ! he has said !<sup>J</sup> They make a distinction between  
the  
ancient and modern divinities. The latter are  
considered  
inferior in power, but more accessible ; hence this  
formula,  
which is often used : ' New gods ! entreat the  
ancient gods  
for us !<sup>I</sup> In all countries spirits are more the  
objects of  
fear than of love. A deep feeling of terror generally  
accom-  
panies the idea that the dead dispose of the lot of  
the living\*<sup>I</sup>

<sup>1</sup> Dudley Kicld, *The Essential Kafir* (London, 1904), pp. 88-91.